Allah ﷻ has stated in the Holy Qur'an: 'And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and what so ever He forbids you, abstain from it. And fear Allah; verily, Allah is Severe in punishment.' (s59, v7)

The Authority of Sunnah & Hadith in the light of the Holy Qur'an



By

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الحمدلله حمد الشاكرين، والصلاة والسلام على المبعوث رحمة للعالمين، وهاديا للناس أجمعين.
صلاة وسلامًا دائمين الى يوم الدين، وأله وصحبه ومن تبعهم باحسان، وسلم تسليماً كثيراً، أما بعد:

Allah ﷻ has stated in the Holy *Qur'an*: 'Nor does He (Muhammad ﷺ) speak of his own desire. It is only a revelation revealed.' **(s53, v3-4)**

The revelation that Allah ﷻ sent upon the Prophet Muhammad ﷺ was of two types:
(1) Wahi Matlu وحی متلو – Revelation of the Holy *Qur'an*.
(2) Wahi Ghair Matlu وحی غیر متلو (*Hadith*) - Revelation aside from the *Qur'anic* scripture. This can be in the form of informing the Prophet e of certain instances and occurrences etc. Allah ﷻ says in the *Qur'an*: 'Allah has sent down to you the Book (The *Qur'an*), and Al-Hikmah (Islamic law, knowledge, the Prophet's *Sunnah*), and taught you that which you knew not. And Ever Great is the Grace of Allah to you (O Muhammad ﷺ'). **(s4, v113)**

At the commencement of Prophethood of the Prophet Muhammad ﷺ, it was ordered that the revelation of the *Qur'an* be memorised as well as written. At that time, it was also ordained that the *Hadith* (sayings and actions of the Prophet Muhammad ﷺ) be also memorised though no specification was given in the first instance to it being recorded in textual form. This was to prevent the early Muslims from confusing the two as *Qur'an* was being revealed and to provide clear distinction between the two texts. However as time progressed during the lifetime of the Prophet ﷺ, Islam was established giving the common folk firm understanding on the basic tenants of Islam. It was at this time that the Companions of the Prophet ﷺ were not only encouraged but enjoined to also record the *Hadith.*

Sayyidina Anas ؓ relates that the Prophet ﷺ stated: 'Preserve knowledge by writing it down' **(Jami Tirmidhi vol 2, p107)**

It would be impossible to understand all of the verses of the *Qur'an* without referring to the *Sunnah* of the Prophet ﷺ. For example, there are more than 73 references in the *Qur'an* where Allah ﷻ commands the believers to 'Establish Salah', however, the method of performing Salah is not mentioned, including the number of Rakats etc. Also there are more than 30 references on giving Zakaat in the *Qur'an*, but no mention as to the percentage or the number of times a year Zakaat is payable, this information is only available in the teachings of the beloved Prophet ﷺ, the *Sunnah* & Ahadith. In order to perform any kind of worship (Ibadah) of everyday life, one needs to refer to the teachings of the Prophet ﷺ.



A renowned Tabi'i, Sufyan Thawri رحمه الله stated: 'If any person wishes to associate himself with any form of knowledge, he should associate himself with the knowledge of *Ahadith*. For in this, aside from the knowledge of worship and the hereafter there is the best knowledge and instruction of how to conduct oneself in every field of everyday life. The essence of the explanation and the understanding of the *Qur'an* is in the *Ahadith*.'

(Jamiud Darari Sharah Sahih Bukhari p13)

In light of the above mentioned points, the Scholars of the Ummah are united in their belief that people who absolutely reject the *Sunnah & Ahadith* are out of the fold of Islam. For example, it is proven from *Hadith Mutawatir* حديث متواتر that it is *Sunnah* to use the Miswak (tooth stick). If an individual is unable to practice upon this Sunnah, he is not regarded as a sinner however, if he was to reject the use of Miswak, as a *Sunnah*, then it would result in committing Kufr (disbelief). **(Fadhlul Bari Sharah Sahih Bukhari vol 1, p240)**

There are more than 48 verses in the Holy *Qur'an* in which Allah ﷻ enjoins his obedience with that of the Prophet ﷺ. Allah Y says: 'He who obeys the Messenger (Muhammad ﷺ) has indeed obeyed Allah ﷻ. **(s4, v80,** See also **s7, v157)**

Obedience to the Prophet e is clearly emphasised in the *Qur'an*. It must also be made clear that whenever Allah I revealed any revelation to a particular Prophet, he ordained that these revelations be passed onto the believers. If this method had not been followed, people would have made their own personal interpretation of the revealed scriptures. Prophet Muhammad ﷺ was sent as a perfect example to all mankind. He ﷺ was the practical example of the *Qur'anic* teachings.

As well as safeguarding the *Qur'an*, Allah I also preserved the blessed *Ahadith* of the Holy Prophet ﷺ.

The blessed Companions ﷺ who helped to convey the Qur'anic revelation to the world also conveyed the blessed *Ahadith* of the Prophet ﷺ. Therefore, those people who reject or disbelieve in the *Ahadith* of the Prophet ﷺ have in fact also rejected the Holy *Qur'an*.

Allah ﷻ has stated in the Holy *Qur'an*: 'And whoever obeys Allah ﷻ and his Messenger (Muhammad ﷺ) has indeed achieved a great achievement.'

(s33, v71, See also **v36/ s8, v64)**

The different methods in which the Ahadith were preserved:

Islam is the religion of Allah ﷻ and Allah ﷻ has taken the responsibility for it's preservation upon Himself. Allah ﷻ uses whichever of his servants he chooses for the preservation of His *Deen*.



1. THROUGH MEMORISATION: The Prophet ﷺ has mentioned many great things about those who memorise the *Ahadith*. The Prophet ﷺ stated: 'May Allah ﷻ keep happy and content that person who when he hears My *Ahadith*, memorises it and relates it to others in the correct manner.' **(Jami Tirmidhi # 2658)**

The Prophet ﷺ also supplicated: 'O Allah, have Mercy upon My deputies.' The Companions ؓ asked: 'Who are your deputies O Prophet of Allah ﷺ?' the Prophet ﷺ replied: 'Those who memorise My *Ahadith* and convey it to others.'
(Al Bidaya vol 8, p106)

Sayyidina Abu Hurairah ؓ who related 5374 *Ahadith* of the Prophet ﷺ stated: 'I have divided my night into three portions. In the 1st portion I pray Salah, in the 2nd I sleep and in the 3rd portion I memorise the *Ahadith* of the Prophet ﷺ.'
(Al Bidaya v 8, p106)

2. DISCUSSION: By the instruction of the Prophet ﷺ, His Companions ؓ would relate the actions and sayings of the Prophet ﷺ which they had heard and seen from him. The Prophet ﷺ stated: 'Those people who are present should preach My *Sunnah* (actions and sayings) to those who are not present. Preach My sayings to others, even if it be one sentence.' **(Sahih Bukhari)**

3. ACTING UPON THE SUNNAH: The Companions of the Prophet ﷺ used to take every action and saying of the Prophet ﷺ as a model for their life. With the exception of the personal worship of the Prophet ﷺ, the Companions ؓ used to make them-selves acquainted with every habit of the Prophet ﷺ in daily life and act upon it as he (the Prophet ﷺ) would. They would also preach this message and show this example to others, to allow them to also follow the ways and actions of the Prophet ﷺ.

Allah ﷻ has stated in the Holy *Qur'an*: 'Indeed in the Messenger of Allah (Muhammad ﷺ) you have a perfect example to follow... **(s33, v21)**

4. THROUGH WRITTEN RECORD: There are numerous Companions of the Prophet ﷺ who used to write all that they would hear from the Prophet ﷺ and keep it with them securely to preserve the sayings and the actions of the Prophet ﷺ. Sayyidina Ra'fi bin Khadeej ؓ asked: 'O Prophet of Allah ﷺ, we hear many sayings from you, should we write them down?' The Prophet ﷺ said: 'Write it, for there is no fault in doing so.' **(Tadareebul Rawi p286)**

Sayyidina Abdullah bin Amr bin Aas ؓ related: 'The Prophet ﷺ pointed towards his lips and said on oath: 'Nothing but truth leaves these lips, you people should write down my words.' **(Sunan Abu Dawood vol 2, p513)**

In the conquest of Makkah (8 Hijri) the Prophet ﷺ delivered many discourses during Hajj, especially upon the rights of mankind. Within the Companions ؓ who accompanied the Prophet ﷺ for Hajj was a Yemeni Sahabi by the name of Sayyidina Abu Shah ؓ. He asked the Prophet ﷺ to have the Khutbah of Hajatul



wida written for him. The Prophet e ordered the Companions: 'Write it for Abu Shah.' **(Sahih Bukhari vol 1, p22)**

Kitabul Sadaqah كتاب الصدقة :

The Prophet ﷺ ordered the writing of the Shariah rulings and matters in respect of Zakat. In this booklet were written, the items upon which Zakat is compulsory and the limit upon which Zakat is necessary. This booklet was called 'Kitabul Sadaqah'. Sayyidina Abdullah ibn Umar ﷺ related: 'The Prophet ﷺ had Kitabul Sadaqah written and passed away before it could be sent out to the Muslim lands. Then Sayyidina Abu Bakr Siddiq ﷺ enacted in carrying out the orders written out in Kitabul Sadaqah with respect to collecting Zakat, until he passed away. Then Sayyidina Umar ﷺ did the same until he passed away.**(Jami Tirmidhi, p135)**

The booklet (صحيفه) of Amr bin Hazam Al Ansari ﷺ:

In the year of 10 Hijri the Muslims opened the land of Bahrain and conquered it. The Prophet ﷺ appointed Sayyidina Amr bin Hazam Al Ansari t as the governor of Yemen. Upon that occasion, the Prophet ﷺ had Sayyidina Ubay ibn Ka'b ﷺ write a booklet in relation to the orders of Shariah. This booklet was given to Amr bin Hazam Al Ansari. In the booklet, apart from general advices, orders pertaining to the following matters were detailed: Purity, Salah, Zakat, Hajj, Umrah, Jihad Fi Sabilillah, Booty, Governmental administration and Educational organisation etc. The Companion of the Prophet ﷺ Amr bin Hazam ﷺ acted in accordance with the advice and orders detailed in this booklet. After his death, it went into the ownership of his grandson Abu Bakr رحمه الله , Imam Zahri رحمه الله (died 125AH) stated: 'I have seen this booklet with my own eyes.'

(Maraseel Abu Dawood p8/ Seerat Ibn Hisham, vol 4, p595)

It is also from this very book that Imam Zahri رحمه الله used to teach his students. The very *Ahadith* that were found in the booklet of Sayyidina Amr bin Hazam ﷺ can be found in many of the great books of *Ahadith* today *(Sahih Bukhari, Sahih Muslim, Muwatta Imam Malik, Sunan Abu Dawood, Nasai, Ibn Majah, Jami Tirmidhi, Sunan Baihaqi, Ibn Abi Shaibah, Sahih Ibn Habban, etc).*

The written accounts and manuscripts of the Companions of the Prophet ﷺ have been preserved and presented in the form of a book to this present day. From this it can be deduced that those people who claim that there was no written record of the sayings of the Prophet ﷺ in the time of Prophet's ﷺ life, are telling nothing but a fabrication and a lie, which leads them to the deviated path.

Even after the time of the Companions of the Prophet ﷺ the knowledge of writing, memorising and teaching the *Ahadith* of the Prophet ﷺ has been continuously flourishing and carried from generation to generation. Sayyidina Umar bin Abdul Aziz رحمه الله made a great effort upon the Scholars of Islam to preserve the sayings and teachings of the Prophet ﷺ, through writing, memorising



and teaching the masses. It was the very time of Umar bin Abdul Aziz رحمه الله that we find such Imams as Abu Bakr bin Hazam رحمه الله (died 120AH) and Imam Ibn Shahab Zahri رحمه الله (died 1205AH).

Imam Malik رحمه الله (born 93AH – died 179AH) resided in Madinah Munawarah and taught the *Hadith* of the Prophet ﷺ from the pulpit in the Masjid of the Prophet ﷺ. The book that has been recorded with the very *Ahadith* that Imam Malik رحمه الله would relate in his *Hadith* classes in the Masjid of the Prophet ﷺ can be found even today in the book known as Muwatta Imam Malik, in the same form of *Hadith*, as it was recorded in the lifetime of Prophet ﷺ.

After all of these evidences and proofs, those who do not understand the truth of Islam and who are against the *Sunnah* of the Prophet ﷺ try to deviate people from the facts by saying that there was no record of the sayings of the Prophet ﷺ in his lifetime up until 250 years after the Prophet ﷺ passed away, or that the Companions of the Prophet ﷺ never turned their attention or made an effort in this field of preserving the sayings of the Prophet ﷺ and therefore there are many facts and matters lost in history, resulting in the *Hadith* being corrupted, Nastagfirullah! (May Allah protect us from such false representation.)

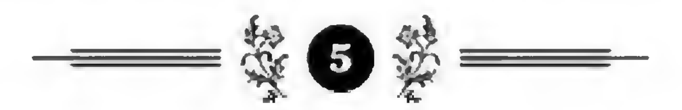
There are also those who claim that the *Ahadith* of the Prophet ﷺ are contradictory to the orders and verses of the *Qur'an* and therefore cannot be relied upon. This is nothing but a conspiracy to corrupt the masses. Those who look at the verses of the *Qur'an* in light of the *Hadith* of the Prophet ﷺ without in-depth knowledge in respect of the purpose of revelation of each specific verse can never lay claim that the *Hadith* of the Prophet ﷺ are contradictory to the *Qur'an*. The *Qur'an* was revealed systematically over a period of 23 years, and in this time there was the condition of abrogation of certain verses, for example: within the *Qur'an* you will find verses which state that there is little benefit in alcohol, in another verse alcohol is made completely prohibited (Haram) and we are told to save ourselves from it completely. The same system is true for the *Ahadith* of the Prophet ﷺ.

Those individuals who say that there are *Ahadith* that contradict *Qur'an*, do so due to the sheer lack of knowledge of the time when the *Qur'an* was being revealed (e.g. which command came at which appropriate time)

Allah ﷻ has blessed, favoured and guided those who are obedient to Him and His beloved Prophet ﷺ. Allah ﷻ has opened their hearts to His obedience and has saved them from all kinds of evil and vices. The *Qur'an* refers to such people as follows: 'And whosoever obeys Allah and the Prophet (Muhammad ﷺ) they will be in the company of those on whom Allah has bestowed His grace…' **(s4,v69)**

Some Questions and Answers:

1. Q: The Holy *Qur'an* was revealed in Arabic and those who understand Arabic can read and understand it. Why then is the *Ahadith* required?



A: At the time the Holy *Qur'an* was revealed, there was no one who could have had a greater understanding of Arabic than the Companions of the Prophet ﷺ. However saying this, many verses of the Holy *Qur'an* were not clear to the Companions Y, in respect of their true meaning and application.

They therefore had to get clarification on these verses from the Prophet ﷺ himself. This is also the reason that Companions of the Prophet ﷺ whose mother tongue was Arabic would, even after the Prophet ﷺ had passed away, go to many illustrious and senior Companions seeking advice in relation to specific Qur'anic verses and matters of the Shariah and *Sunnah*. Take an example from the time of the Prophet ﷺ a verse of the Holy *Qur'an*: 'eat and drink until the white thread of dawn appears distinct to you from the black thread…'f0 **(s2, v187)** was revealed. Although the literal meaning of the verse was clear, a Companion of the Prophet ﷺ (Adhi bin Haatim ﷺ) was unclear regarding the clarification and application of the verse. He therefore sought advice directly from the Prophet ﷺ as he was not able to comprehend its interpretation. **(Sunan Abu Dawood, no577)**

Allah ﷻ has stated in the Holy *Qur'an*: 'So believe in Allah and His Messenger the Prophet who can neither read nor write who believes in Allah and in His words and follows him (ﷺ) so that you may be guided'b **(s7, v158)**

'Those who follow the Messenger, the Prophet whom can neither read nor write…they are the successful.' **(s7, v157)**

Remember, Holy *Qur'an* can not just be based and understood through the literal translations provided by the Arabic dictionary. This is why Allah ﷻ has ordered in the *Qur'an* that Humankind must adopt the teachings and actions of the Holy Prophet ﷺ. Those people who reject the *Hadith & Sunnah* of the Holy Prophet ﷺ and use their own limited mental intelligence combined with resources such as dictionaries, they are never able to grasp the core fundamentals (Aqa'id) of Islam. In such respect, their worship, actions and beliefs are void as they do not practise what the *Qur'an* preaches. If the understanding of Arabic was sufficient, then the most understanding of the message of Islam would be the likes of Abu Jahl, Ubay bin Khalf etc. who were proficient in the Arabic language.

For example, in this context the rejecters of *Hadith & Sunnah* Ghulam Pervaisi wrote in his book (Luaqat ul Qur'an, Vol 12, p449) 'Heaven and Hell is not an objective destination rather a state of mind'. Such ideologies of disbelief are illustrated clearly in many transcripts published by these people where some even go as far as denying Allah's fundamental attribute of being the sole deity worthy of worship (true God) and project his majesty as just a plain ruler *(Na'u-thu-billah)*. Further they disbelieve in the creation of Angels, the life of Isa' ﷺ the Me'raj of Rasullulah ﷺ, and deny the punishment of the grave as well as the actual day of reckoning which is part of the life after death. In their perception the Day of judgement is the foreseeable future as mentioned in the 'Letter of Saleem p124'.



All the rejecters of *Ahadith* be it Pervaisi, Submitter, Qur'anites etc who adopt the wrong fundamentals (Aqa'id) of faith in reality are deceivers of being believers in *Qur'an.*

2. Q: The *Qur'an* is a complete revealed law, with no inadequacy. It should therefore be enough for the guidance of Mankind. Why then are the *Ahadith* necessary?

A: Verily, the Holy *Qur'an* is a complete revealed law and there is no inadequacy within it. It is a complete form of guidance for mankind especially. In the *Qur'an*, Allah ﷻ mentions the matter of the Oneness of Allah ﷻ and the hereafter to warn the disbelievers. However, to completely understand and interpret the *Qur'an*, Allah ﷻ chose to reveal it upon the Prophet Muhammed ﷺ who was then appointed as a guide to preach this law to mankind in the way that Allah ﷻ wished for it to be practised. For this very reason, for a believer to act upon the teachings and orders of Allah ﷻ, it is impossible to do so without the sayings and teachings of the Prophet Muhammed ﷺ to refer to as a guideline. This is clearly found in matters pertaining to Salah, Zakat etc. where the *Qur'an* orders the praying of Salah, the timings, the Rakaats, the complete way in which to pray etc. without the *Ahadith* it is impossible to perform this fundamental worship which is regarded as the greatest in Islam after the proclamation of faith (Shahadah). From the time of the Prophet Muhammed ﷺ 1400 hundred years ago until now, the Ummah has never left this worship for one day. This shows the validity of the study of *Hadith* alongside the teachings and orders of the *Qur'an*. Those people who reject the *Hadith* of the Prophet ﷺ, from which we find the documentation of how the Prophet ﷺ lived every moment of his daily life and enacted the teachings of the *Qur'an*, for them there is nothing but the abandoning of prayer (as they will never be able to understand how to pray without the *Hadith*) and will therefore lead themselves on the path of disbelief.

Allah ﷻ has stated in the Holy *Qur'an*: Indeed, Allah conferred a great favour on the believers when he sent among them a Messenger (Muhammad ﷺ) from among themselves, (يتلوا عليهم ايته......) reciting to them His Verses (the *Qur'an*) and (ويزكيهم) purifying them (from the sins by their following him), and (ويعلمهم الكتاب) instructing them (in) the Book (the *Qur'an*) and (والحكمة) *Al Hikmah* [the wisdom and the *Sunnah* of the Prophet ﷺ (i.e. his legal ways, statements, acts of worship)], while before that they had been in manifest error.

(s3, v164)

Allah Y has stated in the Holy *Qur'an*: 'He (Allah) it is, who sent among the unlettered ones (Arabs) a Messenger (Prophet Muhammad ﷺ) from among themselves, (يتلوا عليهم ايته......) reciting to them His verses, (ويزكيهم) purifying them and (ويعلمهم الكتاب) teaching them the Book (Holy *Qur'an*) and (والحكمة) Al Hikmah (*Hadith & Sunnah*) and verily they had been before in manifest error.'

(s62, v2, See also s2, v129/ s2, v151)



The Mufassireen are all united on the above Ayaat where the mention of the Book refers to the *Quran* and Hikmah refers to the saying and actions of the Prophet ﷺ (*Hadith & Sunnah*).

(Ma'ariful Qur'an vol 8, p435/ Tafseer ibn Kathir vol 1, p202)

In this very verse of the Holy *Qur'an*, Allah ﷻ has mentioned the four main reasons for sending the Prophet ﷺ to mankind. If the reciting of the *Qur'an* was enough the verse would have ended at 'lang1025 ......يتلوا عليهم ايته 'fs21 instead Allah ﷻ mentions three other missions given to the Prophet ﷺ: to purify, to teach the book and Hikmah (the *Sunnah*).

As Allah ﷻ has mentioned above 'Teaching them the *Qur'an*' is a decision by his Majesty for us to adopt all practises and actions taught by the Holy Prophet ﷺ. Where people reject the teachings of the Holy Prophet neither their belief nor their good actions remain the same in the light of the *Qur'an*. Rather such acts of worship become void in Islam (Haram) and are a further means of leading people astray.

Allah ﷻ says in the Holy *Qur'an*: 'So if they believe as you have believed (companions ﵃), then they are rightly guided; but if they turn away, then they are in transgression'f0 **(s2, v137)**

In this verse of the *Qur'an*, Allah ﷻ addresses the disbelievers and the people of the book, stating that they proclaim to be believers yet their belief in Allah ﷻ and the Hereafter is incorrect. If they truly wish to believe, then they must believe and follow the principals of Islam that both the Prophet ﷺ and His Companions ﵃ adopted, only then will their belief be accepted.

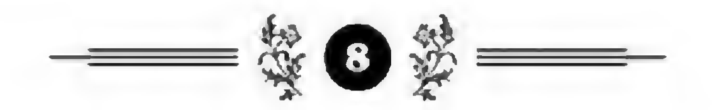
(Ma'ariful Qur'an vol 1, p355)

3. *Q:* Allah ﷻ has given human kind intelligence above all of creation. An individual should be able to understand the *Qur'an* when studying it with an open mind, desiring knowledge. Then why are the *Ahadith* of the Prophet ﷺ necessary?

***A*:** For a person to put aside the *Ahadith* of the Prophet e and give precedence (importance) to their own intellect in understanding the *Qur'an* is not correct. This is the very proof of a person becoming a Murtad (apostate, Kufar) due to his intellect. In every time period and among every people understanding and values are different.

How is it possible for a person to give importance and base their understanding of the *Qur'an* on their own intellect, disregarding the teachings and sayings of the Prophet ﷺ. When the Holy *Qur'an* itself says of mankind: Allah I says in the Holy *Qur'an*:

'Verily, Man is indeed an extreme wrong doer, a disbeliever.' **(s14, v34)**
'Verily, Man is ungrateful to his Lord.' **(s100, v6)**



"'85Man invokes for evil as he invokes for good and Man is ever hasty.' **(s17, v11)**
"'85Man, verily is truly ungrateful.' **(s43, v15)**
"'85Man was created weak.' **(s4, v28)**
'Man is evermore quarrelsome than anything.' **(s18, v54)**

Allah ﷻ says: "Say 'was it at Allah ﷻ and His Ayats (proofs, evidences, verses lessons, signs, revelations, etc) and His Messenger ﷺ that you were mocking? Make no excuse; you have disbelieved after you have believed. **(s9, v65-66)**

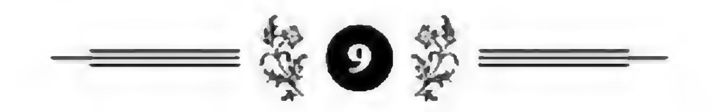
4 *Q*: If Allah ﷻ is the Creator, His obedience should be paramount. Why then is the obedience of the Prophet ﷺ necessary?

A: Allah ﷻ has ordered that the Prophet ﷺ is obeyed and in ordaining so, it establishes the fact that obedience of the Prophet ﷺ is in fact the obedience of the Creator. Allah ﷻ has stated in the Holy *Qur'an*: 'And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever He forbids you, abstain from it. And fear Allah; verily, Allah is Severe in punishment.'

(s59, v7, See also **s24, v56)**

Allah ﷻ in the above verse has ordered clearly that the obedience of the Prophet ﷺ is necessary and paramount. For us to obey the actions and orders of the Prophet ﷺ the *Ahadith* are required, without the *Ahadith* we cannot understand the *Sunnah.* Those deviant people who do not recognise the authority of the *Hadith & Sunnah* in Islam, for them Allah I has revealed a stern warning in the Holy *Qur'an.* Allah ﷻ says: 'it is not for a believer man or woman…and whoever disobeys Allah and his Messenger ﷺ has indeed strayed into plain error.' **(s33, v36)** "'85and whoever disobeys Allah and his Messenger ﷺ, then verily, for him is the fire of Hell, he shall dwell therein forever.' **(s72, v23,** See also **s8, v13/ s9,v62/ s4,v42)**

Throughout history attempts have been made by people who lead others astray to separate the Ummah from the Prophet's *Sunnah.* One of these people was Ghulam Ahmad Qadiyani who rejected *Ahadith* and similarly Ghulam Ahmad Parvesi regarded *Ahadith* as unnecessary. Qadiyanis (so called 'Ahmadis') and Pervesis, Submitters (so called 'Qur'anites') reject the authority of Salaf-us-Saliheen and change the context of the meaning of the *Qur'an* to suit their ideas. Qadyanis directly reject Muhammed ﷺ as the final messenger while Pervasis imply the same belief by indirectly discarding the authority of the *Sunnah.* Parvesis also propagate a new fabricated belief by not believing in *Hadith* which dissolves the teachings of *Qur'an.* Just as these two factions corrupt the belief of Islam through their propaganda, in the same manner the ruling for them is absolute in regards to them propagating Kufr and being Murtad (apostate). It is in relation to these people that Allah ﷻ has stated in the *Qur'an*: 'In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease. A painful torment is theirs because they used to tell lies' **(s2, v10)**



5 *Q*: What is the difference between the Kalimah of common believing Muslims (*Ahle Sunnah Wal Jamaat*) and the rejecters of *Hadith* such as Qur'anites/ Submitters/ Qadiyanis/ Pervaisis? Why are they classed as being outside the folds of Islam?

***A*:** Indeed in a literal sense the meaning of the Kalimah is specific and clear to understand. However in today's society this has become a tool of deceiving common Muslims. The most important thing is that a person does not qualify as being a believer by just reciting the Kalimah alone. A person must believe in the Kalimah in the manner subjected by Shar'iah from the depth of his heart in order to be classified as a believer. Further his formal action and application must adhere to the *Quran and Sunnah*.

The first part of the Kalimah (لا اله الا الله) states 'there is none worthy of worship besides Allah'. This requires an individual to believe in the oneness of Allah, His attributes and all of His orders. The second part of the Kalimah (محمد رسول الله) states 'Muhammed ﷺ is the Messenger of Allah'. This further requires an individual to accept Prophet Muhammed ﷺ in his whole entirety, mannerism and actions as being that of the Last Messenger of Allah. Thus an individual is required to also directly accept the Shariah of Muhammed ﷺ as being applicable for all time as well as all places. This is the fundamental message which is in its entirety the summary of the whole Qur'an.

Now observe those who in principal state that they believe in the Kalimah but in fact are hypocrites from the very outset of the belief itself. Their recitation of the words of Kalimah without the actual belief is not accepted in the eyes of Allah. As Allah ﷻ states in the Holy *Qur'an*: 'When the hypocrites come to you (O Muhammed ﷺ) they say 'We bear witness that you are indeed His messenger and Allah bears witness that the hypocrites are liars indeed.' **(s63, v1)**

Primarily, the fundamental belief in Allah ﷻ is denied by the founder of Qadiyanis (Mirza Ghulam Qadiyani كذاب) through his false claim of being God when he stated 'I saw in one of my revelations (Kashf) that I was God and I therefore believe that I am God'. (Na'u-thu-billah) **(Ruhani Khazain, vol 3, p103)**

Similarly, rejecters of *Hadith*, Qur'anites also disbelieve in Allah being the only deity worthy of worship and believe him to only be a plain ruler. They further state that Muhammed ﷺ is only a messenger who conveys the message of the ruler. **('Letter of Saleem' vol 2, p34)** Their claim is not a subjection to the oneness of Allah ﷻ (Taw'heed) but clear evidence of aligning partners to Allah (which is Shirk).

Regarding the second part of the Kalimah, the rejecters of faith (Qadiyanis) belief is so far fetched that not only do they deny the Prophet ﷺ as a messenger of Allah, they inflict defamation on the Prophethood of Rasullulah ﷺ. In their perception the literal translation of the Kalimah does not mean prophet Muhammed e is the messenger of Allah. Mirza Ghulam Qadiyani clearly

rebukes this in his book when he refers to the Qur'anic verse 'Muhammed ﷺ is the Messenger of Allah ...'b (s48, v29) and states 'This verse refers to me, I am Muhammed and I am Rasullulah *(Na'u-thu-billah)*'. **(Ruhani Khazain, vol 18, p207)** Also, he claimed "I am the Maseeh of the time and I am Moses on whom God conferred His speech. I am Muhammad and Ahmad, the selected one. *(Na'u-thu-billah)*". **(Ruhani Khazain, vol 15, p134/ Taryaq-ul-Qulub, p3)** Further he states in his book 'The true God is he who sent his messenger in the Qadiyan village (India)'. **(Ruhani Khazain, vol 18, p231)**

Such a person who deceives others can never be accepted as a Prophet or Imam Mehdi as he completely denies the finality of the Prophet ﷺ and as such enters into complete Kufr.

Further, the rejecters of Hadith, Qur'anites write regarding the Prophet ﷺ 'Shariah of Muhammed ﷺ was only specific to the time of the Prophet ﷺ and is not applicable to all times. In fact the Shariah of a specific time is that which pertains to the ruling of its current time and which is inline with principals presented by a Shur'ah (ruling body)'.

(Mufhoomeh Ibaadat, Muqameh Hadith vol 1, p39)

By making the Shariah of Muhammed ﷺ only specific for his time and by rejecting the Hadith, these people only conspire to separate the Muslims from the teachings of Prophet Muhammed ﷺ so that they can propagate their desires in complete freedom. It gives this deviant (باطلá false) group scope to implicate their own ideologies and evil practises and thus are used by them as an avenue of leading many astray.

Allah ﷻ says in the Holy *Qur'an*: 'Say (O Muhammed ﷺ) "O mankind! Verily, I am sent to you all as the messenger of Allah – To Whom belongs the dominion of the heavens and the earth…"f0 **(s7, v158)**

If the *Qur'an* is understood through the complete *Sunnah* of Muhammed ﷺ then man is controlled in his actions and uses the correct method to practically adopt all the teachings of prophet Muhammed ﷺ. Thus, the group that reject *Hadith* and interprets the *Qur'an* as they wish in reality only propagate their own ideas rather than that of the Almighty Allah.

Allah ﷻ says in the Holy *Qur'an*: 'O you who believe! Obey Allah, and Obey His Messenger (Muhammed ﷺ) and render not vain your deeds'. **(s47, v33)**

This is the meaning of the Kalimah's belief according to their perception and what they believe in their hearts regarding it. Anyone presented with these clear evidences can clearly see that the belief of these people in the Kalimah is a complete lie and deception. This is why in reality all such groups avoid clarifying their belief in the Kalimah so that they can deceive others and become a means of leading them astray.



Allah ﷻ says in the Holy *Qur'an*: 'Verily, We have sent you (O Muhammed ﷺ) as a witness, as a bearer of glad tidings and as a warner. In order that you (O mankind) may believe in Allah and His Messenger ﷺ and that you assist and honour him e.'b **(s48, v8-9)**

Any person who shows disrespect to the character of Prophet Muhammed ﷺ or denies any of the commandments and orders of the Holy Prophet ﷺ is classified as a MURTAD (Kafir). **(Duri Mukhtar, p401)**

The people who are blessed are those on whom Allah has bestowed a great favour on them by guiding them to his obedience and opening their hearts to teachings of His Messenger ﷺ saving them from all evils. These fortunate people are mentioned in the Qur'anic verse: 'And whoso obeys Allah and the Prophet (Muhammad ﷺ) they will be in the company of those on whom Allah has bestowed His grace…' **(s4, v69)**

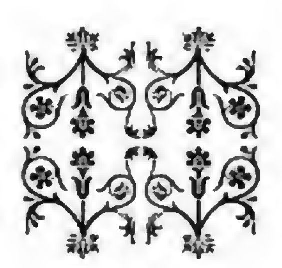
May Allah ﷻ protect us from all the evil (false) groups and give us the ability to fully understand the Holy *Qur'an* and the Holy *Sunnah* as well as implement its teachings in our lives. Ameen!

والله وحده هو المسؤول والمستعان وهو الهادى الى سبل الخير والسلام



(كان الله له) محمد يوسف

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